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77, the power of the sacred is not limited to the physical world, it is no less present in the moral realm. the realization that we are all children of the same god who created all beings, and who continues to love us, gives us a sense of humanity that transcends the limitations of race, religion, nationality, and gender, it enables us to know that we can build a future that is worthy of god, in which all people live in dignity and justice, as children of god, with the care and protection that the creator has destined for us. the power of the sacred awakens us to the urgency of making justice a reality in our lives and in the institutions that govern us. it frees us to live out our love for god and others in the world in concrete acts of solidarity and service. 56. it is not enough for us to aspire to reconciliation with our neighbors, and for them to aspire to reconciliation with us. this is not a matter of our personal relations but of a new social order that will demand from us a responsible, just, and collaborative relationship with all other people and all creation. the power of the sacred gives us the strength to act in the face of those who persist in their hostility towards god, who seek to abuse and dominate other people, and who seek to control natural resources that are rightfully ours. this power of the sacred requires us to challenge injustice and to do what is right even when it is unpopular and even when it seems costly, because it is the only way to forge a world that is sustainable for the long term, and one that will provide for all people, in an age of growing material prosperity and scientific advances.

1/2

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127. we must also acknowledge the legitimacy of those who are suffering from natural calamities and disasters, due to events beyond their control, disaster relief should include concrete support to those who suffer and recover. the human tragedy of these events, however, should not obscure the fact that poverty is not just a human problem, but a social, political and ecological problem, the most effective way of combating poverty is to ensure that poor nations can improve their economic and social situation and lead to an improvement in their quality of life, this cannot happen by accepting the models of development imposed by the international financial system. in the past, development was accomplished at the expense of the people and their environment, and if we want to create more equitable and sustainable development, we must free ourselves from the shackles of this system, we must also remember that development is not only about economic growth, but is above all, about the quality of life of the peoples and their environment. [108] 32. as for the political arena, i see three phases of political experience in the course of human history, the first, in which politics was defined by military power, was followed by a phase in which the political sphere was the expression of a power struggle, the third phase saw the emergence of a "political" culture, in which the political sphere was respected as a legitimate and necessary part of life, at the same time, however, political activity tended to become increasingly disconnected from the church's teaching. the "political" culture is characterized by a process of democratization that is accompanied by an increase in the individual's sense of responsibility, governments become more open to the consultation of the various social groups. the prevailing understanding is that the promotion of the common good depends on the role of the state, which has to ensure the welfare of its citizens. it is the state that can promote and guarantee the conditions necessary for the freedom of the individual to develop and fulfil his or her potential. 5ec8ef588b

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